

Christian Secretary.

HARTFORD, FRIDAY, APRIL 9.

The Burman Missionaries.

The extracts below from a letter written by the Rev. A. Sutton, Orissa, who visited a number of the American stations in Burmah last year, are from the April number of Missionary Magazine. "They will be read with interest by the friends of missions. Mr. Sutton reached Tavoy in the morning at night, and at nearly 3 o'clock in the morning arrived at the missionary premises. He continues: "A shout of 'Br. Wade' soon roused up our old friend, and in a few moments we were all exchanging the hearty Christian salutation.

On May-day morning we opened our eyes upon Tavoy. It is a beautiful place, far surpassing, as a pleasant residence, Maulmain. Here there are views and patches of scenery; green fields and green lanes; that lead back the mind to one's own loved land. Our missionary friends are here delightfully and usefully employed. It is a sacred spot, and fragrant with the spirit of piety.

"Holy gospel, spread, thine influence all around!" Dr. and sister Wade—friends of twenty-two years growth—are still permitted to labor on in their Karen department. Dr. W. is busy over his dictionary and other works, and sister W. has her Karen pupils just coming in to spend the rainy season. Dr. Mason and his excellent wife are also busy in translating the Holy Book into the language of these jungle tribes. They also have a school. Dr. Bennett has the printing office and the small Burman church. Sister R. is the Lord's prisoner, but she looks so meek and happy that one would almost envy her. Yet though confined to her couch, she is by no means idle. Dr. and sister Cross, the last arrivals, have the Karen theological school for young preachers. I think I counted thirteen in attendance, but, probably, the coming rains will bring an increase; many of them seem to live on their premises. He also preaches on Sabbath evenings in English.

3. On Sabbath day I heard Dr. Mason preach to a very interesting assembly of Karens; perhaps about sixty present, the first installment of the people coming in for the rainy season. They are a delightfully interesting people—far more so than the Burmans generally, though there are exceptions. They are, moreover, better clothed, yet far less artificial in their habits. We felt our hearts glow with love to them. In the evening preached in English to a small congregation of attentive listeners.

I could fill pages with remarks on our visit to Tavoy, but I must not weary by prolixity. The steamer went on to Mergui, where there are Dr. and sister Brayton laboring all alone. Mr. Hough was on board, going to visit the government school at that place. He brought us back an account of the solitude of our friends there, and of their wishes for missionary associates.

RETURN—AMHERST.

But we must hasten from Tavoy. We rose at 5 o'clock on 6th of May, had our last meal and our last prayer with our beloved Wades, and accompanied by all the brethren, hastened on board. And now farewell, sweet Tavoy. Very pleasant last thou been to me, an oasis in my pilgrimage. Dear brethren, dear sisters, the Lord bless you and keep you; the Lord cause his face to shine upon you; the Lord lift up the light of his countenance upon you and give you peace." Reached Amherst at noon of the 7th, and immediately went ashore, a feverish hot walk for Mrs. Sutton; but there was no remedy, as the steamer was going on to Maulmain. Thankfully did we find shelter and hearty welcome in Dr. Haswell's dwelling, and joyfully did we look on our dear brother and sister in such good health after their ten years service; the only couple, alas, in the field, of all who accompanied us in the Louvre, besides ourselves. Here we spent four days very pleasantly, talking much of "auld lang syne." On Saturday evening I gave an address on missionary matters, which Dr. H. interpreted in Burman. I wish that I had availed myself of this method of delivering my testimony before, for although, of course, it is a less efficient mode than direct communication, it is yet not without interest; and especially where, as in this case, one has a very able interpreter, who can improve on every line he receives. Heard Dr. H. preach on the Sabbath morning in Burman, and was thankful for the liberty he enjoyed. Gave another address through him in the afternoon, at the house of one of his numbers, and preached in English to a small congregation. Thus I have been able to preach at every station.

Amherst is a small station; the village seems to have been flayed by the people from the jungle, or the jungle seems determined to flitch it from them; but I leave the point unsettled. Its proximity to the sea, at the mouth of the Salween, pointed out the place as a military post; but it has given way to Maulmain, and is now chiefly resorted to by Europeans for its salubrious breezes.

The population, which is small, is composed of about equal numbers of Burmans and Talings (Pegans), while in the jungle a few Karens reside. Toward the north, however, a larger population is found, and, indeed, the field may be said fairly to extend to Bassein and its neighborhood. Dr. H. has no cause for discouragement, save being left alone. He is obviously respected by the people, has a church of upwards of forty members, a pretty good school, and is presenting his translation of the New Testament into Taling. Could my voice reach the Board, I would say, abandon not this brother to commence and terminate a mission alone.

Either withdraw him from his post, or send him at least one young brother to grow up with him, learn the language, and occupy his post when called away. This post seems, so far as I have seen, to be the best from which to enter upon all the coast of Burmah Proper.

LAST DAYS AT MAULMAIN.

Our last week in Maulmain was divided between the Stevens, Ballards, Binneys and Rannys, with an occasional entertainment at the Vintons, Howards and Houghs. I cannot pretend to write in detail various interesting matters. The Ballards I fear will work themselves down, unless they have help. We felt benefited by our visit to them. At Newton I was among my own daily occupations, and gladly should have protracted my stay.

The Karens are coming in fast from the country or jungles, and a large company have, after great fatigue and escaping many dangers, forced their way through the unfrequented jungles from Burmah Proper to Maulmain.

Dr. and sister Vinton have a large school consisting of men, women, and children. Dr. V. has a turn for mathematics, and is leading some of his young men through a course of algebra, geometry, trigonometry, and land surveying. Some of these students will enter the theological department. The brethren are carrying out the plan I have long been aiming at for Orissa, viz., an elementary, a preparatory, and a theological school. Mrs. Binney has also a little school where English is taught; but for this school she has an assistant. Dr. V. is the itinerant bishop of the Karens, and a wide diocese he has; pity he has no colleague. His sister, however, is a most valuable help to him. We love her too well to wish to spoil her by flattery, but feel it is bare truth to say, she is doing the work of a good missionary of Jesus Christ. May her love, and zeal, and every grace continue to grow in happy union. Dr. Binney has a fine class of about eighteen to twenty young Karen preachers. These, with the class of Dr. Cross at Tavoy, are the hope of the Karen Mission. Miss Vinton informs me that 1200 Karens have been baptized since this time last year. May I not then address the young preachers of America in their names.

Hark! 'tis the prayer of the wild Karen, As it murmurs o'er the sea; From many a mountain glade and glen, That prayer appeals to thee.

O teacher, haste, and the grace proclaim To the wandering, dark Karen, From the murky streams of lost Siam To rock-bound Aracan.

O teacher, we've heard of the living God, And the Book which he has given; We've heard that it tells of the only road That guides the soul to heaven.

O haste, then, teacher, hither haste, Our redemption draweth nigh; We pant the living grace to taste, And bless thee, ere we die."

Then hark to the prayer of the wild Karen, As it murmurs o'er the sea; From many a mountain glade and glen, That prayer appeals to thee.

Students of Hamilton, Newton, Waterville, wherever you are found, is there no call for thee?—and thee? and thee?

16. We are rejoiced to find our old fellow laborers, Moung Shway Moung, and Ko Chetthingale, and steadfast in the faith. The former we have seen several times, and to-day seen the latter. He has been appointed a Karen chief, and receives a salary from government of 100 rupees per month; but he bears his honors like himself. He supports another preacher in his place,—has built a chapel at his own expense, and is otherwise liberal in his contributions towards various objects. His wife, too, is likened. The old man still preaches as opportunity occurs, and turns his influence to good account.

17. Our last Sabbath in Maulmain, and it has been a happy one. Dr. Vinton engaged me to address his flock, while he acted as interpreter. Seldom have I felt more interested. It was impossible to look without strong emotion on the well-dressed, orderly assembly from the Karen jungles. They are a good looking people, fairer than the Hindoos; and listened with delight to my remarks on being "blessed in Jesus." My auditory, old and young, must have been from 150 to 180 persons. In the evening I preached to the English congregation, and parted with several of the dear missionary band.

Returned with dear Dr. Stevens, spent the following days with them, the Rannys, Silsons, and Howards, and prepared to depart early on Thursday morning.

Anti Slavery Movement in Turkey. It has become so common to hear of the abolition of slavery in different parts of the world, of late years, that such announcements are read nowadays without surprise. The idea that slaveholding is wrong, is becoming so prevalent throughout the world that the powers that be, are rooting out the evil as a matter of course. No one can look back upon the actual results of the last twelve or fifteen years without astonishment. England set the world a noble example in this matter and other nations have nobly followed it—nations too that do not acknowledge the Bible. From present appearances it would seem that the United States enveloped in the full blaze of gospel light, are likely to be the last to strike for perfect freedom. Turkey, with all the corruptions which Mahomet has entailed upon her, is at this very time actually giving us lessons of liberty; and, should this great reformation continue to increase for fifteen years longer, as rapidly as it has for fifteen years past, we shall be left alone a slave-holding nation.

"The Sultan yesterday presided at a sitting of the Supreme Council of Justice, all the ministers and high functionaries being present. The Sultan himself proposed a measure which will produce a great sensation in Europe, namely, to issue an ordinance for the suppression of the slave market. This is not indeed a suppression of slavery altogether, but it is a first step toward it. The Koran, it is true, admits of slavery, but it is only in tolerance, for it at the same time recommends the enfranchisement of slaves as a meritorious action; and the rich Mussulman, at their great family festivals, or before setting out on a long journey, and indeed at any important event of their lives, believe they cannot do anything more agreeable to God than to give a slave his freedom. The obstacles to general emancipation arise rather from the customs and manners of the Turks than from religious prejudices; and from the moment the Sultan sets the example, it will meet with ready imitation." The Bey of Tunis has already abolished slavery in his regency; and Ibrahim Pacha, on his return from Europe, gave freedom to all his slaves, without either of these acts producing the least mark of disapprobation in the Mussulman states. All the world knows that in these states the slaves form a part of the family to which they belong, and that many reach important stations. Two of the present ministers of the Sultan, Kosrow Pacha and Hafiz Pacha, are freed slaves; so were the late Governor of Trebizond, son-in-law of Sultan Mahmoud, Halid Pacha, Mehemet Reschid Pacha, commander-in-chief of the army of Arabia, and many others. The mother of the Sultan and all his wives were Circassian or Georgian slaves who have been enfranchised. The whole question turns on this point, that no man can hold a right over the freedom of a fellow-creature."

Rev. J. R. Stowe, having removed from North Stonington, Ct. to this city, requests his correspondents to address him here.

An Overruling Providence.

Somebody, we forget who, has said, "the who observe providence shall have providences enough to observe." The remark is a just one, and it is only necessary for us to look out upon the dealings of God with his subjects here on earth to realize the truth of the sentiment. It is not for the want of striking instances of providence that men do not discern them, but it is because they will not take the trouble to look for them. That kind Being to whom we are indebted "for life and breath and all things," is continually dispensing his favors with such a liberal hand and in so direct and pointed a manner that they need not be mistaken. The following paragraph from the Journal of Commerce is in point:

"A few weeks ago, twenty men presented themselves in the course of a few days, to the American Tract Society as colporteurs. The Society had no funds appropriated to their support, but as they appeared to be good men, the committee supposed that a sufficient indication of their duty and employed them all. Not long afterwards the Society received a letter from a Southern merchant, stating that a friend had given him, whilst at the North, one of the Society's books, which he put in his trunk, thinking little of it until he arrived at a Southern city, when having leisure, he read it. The perusal of the book wrought a great revolution in his opinions and feelings, and he determined to devote a considerable amount of money for the distribution of these books. He did not however learn how his design could be accomplished until a colporteur came across him, with these books for sale. The merchant stated his desire, and the colporteur explained to him the Society's plan of distributing books by colporteurs. This plan he said was just what he desired, and he had therefore determined to propose to support twenty colporteurs, if the Society could find the means. The Society were immediately in communication with the merchant, announcing to him the remarkable coincidence between their wants and his liberality. In reply the merchant pledged himself for the support of these twenty men for four years. The amount of the pledge is twelve thousand dollars."

Decline of the Papacy. From all the accounts received from Europe it would seem that popery is losing its hold on the affections of the people in those countries where it has ruled with the greatest rigour; while in England, for instance, where Protestantism has ruled for centuries, there appears to be a movement in its favor. Taken as a whole, it is safe to say, that the papacy is on the decline in Europe notwithstanding the Tractarian effort to resuscitate it. When the idea of religious liberty obtains a permanent hold on the minds of the people, the shackles by which they have been so long bound by Rome will fall off. Dr. Baird, who has visited every part of Europe, and who is as well acquainted with its present condition as any other man, addressed three of the congregations of Boston Sabbath before last, and gave a view of the progress of Christianity and civil freedom on the continent. A correspondent of the Evangelist gives the following report of his remarks:

"Dr. Baird said that those nations which have done the most to sustain papacy, are now freely open to protestant Christianity. Especially France, which has been the right arm of Rome ever since the days of Pepin, is now loudly asking for the gospel. A few Protestants of France and Belgium called on us twelve years ago to aid in circulating the Scriptures there, and the change produced by their agency already exceeds our most sanguine expectations. All over Europe light is spreading, and the days of revolution are advancing. Who ever lives three or four years will see great changes. Men are beginning to think for themselves; to be able to stand on their own feet, and to do their own governing. In short, they are determined to have liberty—civil and religious liberty."

THE BIBLE IN FRANCE. The influence of the Bible on the hearts of the people in France is so great, that Protestants, for want of laborers, are overwhelmed with calls for instruction. They have not a tenth part of the ministers they need. Twelve years ago they had 30 colporteurs; now they have 300 spreading the Bible throughout the kingdom, and hundreds of ministers are now to be gathered in the harvest from the seed which has been sown. This year 200,000 copies of the Bible will be circulated in France, and a million of tracts and other books. There are now nearly 100 evangelists employed in the various departments, and there are 200 evangelical preachers in the Established Church, and 100 among the dissenters. But what are these among 30 millions of people?

In Belgium there are 15 evangelists, and 12 or 15 colporteurs. He stated that a committee, at the head of which is the Hon. and Rev. Baptist Noel, of London, spent during the past year six weeks in the middle and south of France; and they reported 15 communes as open to the preaching of the gospel. Such is the increasing demand for evangelical laborers, that it has been determined to establish a seminary in Paris for the education of evangelists. In Spain, Portugal and Italy, there is also a demand for teachers, and many are ready to hear the pure word of God."

WAR. The news of the recent battle in Mexico has spread over the United States with the speed of lightning, and everywhere has kindled a flame of enthusiasm in favor of the heroes who won the "glorious victory." It is no part of our duty to enquire who are the transgressors in this war—that question can be settled by the reader as well as by us. But of war itself, there can be but one opinion among the friends of religion and virtue. It is wrong; nor can there be found a very plausible reason in favor of it. Murdering men by wholesale is no more justifiable by scripture than by doing it singly.

The late victory at Buena Vista has cost, probably, between two and three thousand human lives; while hundreds of others are maimed and crippled for life. Will other nations gain an equivalent for this wholesale slaughter? Ask the relatives, the wives, the children, the parents of these murdered men, if you wish a correct answer.

"There is a sort of fiendish spirit, which passes for bravery, attending a battle that should put every Christian to the blush. Read the following from the New Orleans Picayune, which is related in that paper among the "incidents of the battle."

"As an instance of the desperation with which both armies fought, Mr. Crittenden, who acted as Gen. Taylor's aid throughout the fight, when asked whether the Mexicans had taken three pieces of ordnance from us, as Santa Anna reported, replied in the affirmative, and said that the guns were not given up till every man at them was shot down and every horse killed near them; and, moreover, that in bearing them off the Mexicans suffered a loss of some 600 men. They interferred madly between the retreating guns and our men seeking to regain them. These guns were a part of Capt. Washington's battery, under the command of Lieut. O'Brien. Lieut. O'Brien was wounded before his guns were taken, and when reporting his loss to Gen. Taylor was complimented for his bravery—it was no fault of his. Capt. Washington was in another part of the field, and sustained himself with great coolness

and intelligence, as did Capt. Bragg and Sherman, with their respective batteries—in all but fourteen guns."

"Every man was shot down, and every horse near them was killed." What a comment upon the character of two Christian nations. Then just look at the battle-field after the fight was over. Men, horses, muskets and other implements of war lying in confusion or piled one upon another all over that scene of bloodshed and slaughter. Some faint idea may be formed of the dreadful scenes that were witnessed on that battle-ground, but they must be seen to be fully understood. The disfigured and mangled corpses, the groans of the dying, the cries of the wounded for assistance—for a drop of water, cannot be fully realized by those at a distance. Such a scene defies description."

We could cite from the history of the wars under Napoleon scenes that would cause the blood to chill in the veins of the reader, but there is enough under our own eye to show us the evils of war, without referring to other nations for examples of wickedness. War is a curse to any nation, and it is the duty of Christians, not only to pray for peace, but to use their influence against war.

Anti-Christ.—No. 4. Its Features, &c.

3. Anti-Christ denies Christ his supreme relation to men as God the searcher of hearts, the Saviour of sinners, and the eternal portion of his people. If Christ were a man or an angel only, he would be incompetent to know the thoughts of men's hearts, and he would be unworthy the praises of saints and angels in heaven or on earth. That he is the Searcher of hearts is too plain a fact to be denied. Instead of a direct denial of this fact, anti-Christ mildly says, "Christ searches the hearts of men through the revelation of God, as the apostles did." But those who will take the pains to examine candidly the several cases as they are recorded, will find that while Christ with an infinite power perceived the hearts of men, at one view, the apostles were obliged to judge from the circumstances of the case, and being under the revelation of Christ, as they affirm, they decided justly. The following testimonies for Christ are too plain to be mistaken.—

Luke 5:22, "But when Jesus perceived their thoughts he, answering, said unto them, What reason ye in your hearts? John 2:24, 25, "But Jesus did not commit himself unto them, because he knew all men, and needed not that any man should testify of man: for he knew what was in man." Chap. 16:30,—"Now we are sure that thou knowest all things, and needest not that any man should ask thee; by this we believe that thou camest forth from God." Numerous other portions of scripture might be added to these, to prove the fact that Christ knows the thoughts of men's hearts, a work which is ascribed to God only. And it was because the disciples of our Lord were fully convinced that none but an Omnipotent and Omnipresent Being could know the thoughts of the hearts of all men, and could know all things, that they unhesitatingly affirmed their belief in what Christ had just told them, viz: "That he came out from God." Such a Saviour they needed, and such a one the world must have, or sink to eternal ruin. While anti-christ would present a subordinate Saviour, or no Saviour at all—a mere pattern of piety and suffering—the gospel exhibits a perfect, an infinite Saviour; one who is able to know what is in man—what are his necessities, and how to make him a subject of salvation. He must be a Saviour to whom the needy should apply for mercy and grace; and yet if he is not God, the act of imploring salvation from him would be idolatry, and subject the poor suppliant to increased condemnation. But what shall the sinner do? If he refuse to come to Christ for pardon of his sins, he shuts himself out of the kingdom of heaven, for the gospel informs us that Christ is the only Saviour, and that he forgives sins; and he invites men to come to him with the assurance of mercy; and that any man who attempts to secure heaven in any other way than by him, the same is a thief and a robber. Hence if men are saved, it is through and by Christ; and if Christ save any, he must save all who are saved; if so, it must be he who speaks through the prophet Isaiah as follows: Isa. 43:11, "I, even I, am the Lord; and beside me there is no Saviour." Chap. 45:21, 22, "And there is no God else beside me, a just God and a Saviour, there is none beside me. Look unto me, and be ye saved, all the ends of the earth, for I am God, and beside me there is none else." Compare these with Matt. 11:28, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

The former is the invitation of the only God and the only Saviour; so that sinners may in vain hope to be saved, if they apply to any other Saviour.—The latter is the invitation of Christ while on earth, and remains the same now; and of whom the apostle says in Acts 4:12, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Perhaps anti-christ possesses sufficient skill in the art of twisting, to reconcile the above passages with the mere humanity of Christ the infinite Saviour; we shall not attempt so arduous and hopeless a case.

The devout Psalmist esteemed the Lord God his portion upon the earth, and his glory and life in heaven. Ps. 73:24-26, "Thou shalt guide me with thy counsel and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion forever." The humble Christian can rely the same upon Christ, for he says, "I am the bread of life which came down from heaven." And his most intimate and beloved disciple and apostle John says of him in 1 John 5:20, "This is the true God and eternal life." So that Christ, the God and Saviour of men, will be the eternal inheritance and life and glory and subsistence of his saints. He is the acknowledged Lord of David and of all who truly love and serve him.

4. Anti-christ denies Christ that infinite and mysterious connection between him and the Father, and his finite relation to men. It rejects the idea of his being God-man. The fact that there is a mystery in the case is a sufficient source of stumbling, a rock of offence. That there is an infinite union between the Father and the Son is a fact; and no man can deny it, but some are bold enough to try to explain it away. But the attempt has never been successful, because the foundation of that fact is infinite, it is too deeply laid to be accessible.—God has done the work, and it relates to his own incomprehensible being. When men begin to solve the mysteries of God's mind or relation, they should carefully consult these words of divine inspiration, "Canst thou by searching, find out God?"

Canst thou find out the Almighty to perfection? It is as high as heaven, what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea." Hence while the fact of the divine existence and the infinite relation of the Father and the Son, and of Christ as God-man, is plainly affirmed by God, we are responsible for the disposal we make of that fact, and not for want of ability to understand its peculiarities. When Christ said, "I and my Father are one," he meant to assure the infuriated Jews that the Father and the Son were one being in nature, in power, in counsel, and in all that was said or done for men. And when the apostle testifies that the mystery of godliness is that God was manifest in the flesh, he would have us believe the truth even though it be beyond our investigation, assuring us that the mystery is inconceivable because we cannot comprehend its nature. Hence if men reject Christ as he is revealed in the gospel, they must expect that he will reject and deny them when he comes in judgment to appoint all their eternal portion. This is according to his own declaration, "If ye deny me before men I will deny you before my Father which is in heaven."

Revival in Brown University. MESSRS. EDITORS.—Presuming that your readers will be willing to read something more concerning the progress of this work of grace, I venture, at the request of another, to forward a few lines. The term is now about to close, and we are beginning to separate. It is with feelings of gratitude to Almighty God, that we look back upon what he has done.

The Spirit's influence has been felt by all. It has asked admittance at the door of every heart, and though all have not yielded, yet many of the most promising and talented of each class have been made the "vessels of mercy," and none have dared to say it was not the work of the Lord. The youth, whose pious mother in childhood told him the story of the Saviour's love, and sought to direct his footsteps into the straight and narrow path, has had those early instructions pass in review before him, and by the Spirit been led to Jesus. The young man who had trusted to a morality of his own for salvation, has given it up, and gone to Jesus. He who had long been seeking some other system of religion to satisfy an aching void, has found peace by coming to Jesus. In short, many who had been inquiring if any good could come out of Nazareth, have been induced to come and see.

One characteristic of this revival which has been frequently spoken of by all acquainted with it, is an absence of the excitement frequently attendant on such occasions. We saw one after another embrace the Saviour, and perceived that religion was the grand theme of conversation among all; but yet we heard no "holy rushing wind." It was the "still small voice," which in solemn but winning accents, was directing the thoughts to the "one thing needful," and inviting to choose that good part which Mary chose. The understanding was enlightened, and it was felt to be a duty we owe to God as rational, intelligent and accountable beings, to obey him. Reason and conscience seemed to echo the words of the Lord, "My son, give me thy heart." Another fact worthy of notice is the frankness everywhere apparent. All seemed willing to converse, and to tell their feelings honestly, when approached in a kind and judicious manner. God seemed to open their hearts to receive the truth. Even the inquiring compared their feelings together, and urged each other to seek till they found. "It was the Lord's doing, and marvellous in our eyes." Twenty or upwards give evidence of having been born again. O! his blessed to hear the voice of the young convert, as in simple and unaffected strains, he tells how he was led to the cross; and to see with what ardor he "desires the sincere milk of the word that he may grow thereby." The interest has not subsided, and we trust many a young man's heart will glow with a Saviour's love, as he returns to the embrace of friends. God grant that his Spirit may go with us, and that we may return with strong faith, and fervent piety.

We hope that the faith of God's people will be increased, as they hear of his work, and that they will ever make mention of our Literary Institutions in their prayers. Let the church feel that in them may be "chosen vessels," to bear the tidings of salvation to the regions of moral darkness.

Yours in love, E. P. B. Brown University, April, 1847.

An extract of a letter from Br. H. K. Stimson to Br. D. G. Corey, gives us the following information: "We are now in the midst of a glorious revival. God has poured his Spirit upon us in a most wonderful manner. The church has had restored to them a delightful state of harmony, which has annihilated all difficulties, and reclaimed backsliders. Some fifty inquirers are in constant attendance at our meetings, and we have had a few remarkable conversions. I have E. H. Israel Roberts laboring with me in season of continued worship; the work, however, commenced at a missionary meeting held by us the first of the present month, which a good Christian liberality was manifested—and I have no doubt but our withholding from the poor heathen is one cause of the spiritual death upon the churches."—Bap. Reg.

A precious revival is now being by the First Baptist church, Phoenix, R. I., Rev. Jonathan Brayton, pastor, who has been assisted by Rev. B. Cook, from Jewett City, and Dea. Kenney. The meeting has been continued nine weeks, afternoons and evenings. During this time many have anxiously inquired what they should do to be saved? About one hundred, it is thought, have been hopelessly converted, forty-eight have been baptized, and have united with the church, and ten more are standing as candidates for admission. Many of the converts have united with the other churches in the village. This church was constituted five years since. During this period there have been five revivals in the church and society, and more than three hundred hopeful conversions to God. May the Lord still abide with and bless this church.

Chr. Revolver. If we often from a far country, be good news, the soul is thereby refreshed. In sending you, then an occasional letter, I would that each should bear good tidings, and cheer the hearts of that numerous class of your readers who labor and pray for the prosperity of the cause of Christ. I am most happy in being permitted, at present, to communicate intelligence of a pleasing character. A few months ago the churches in New Jersey were under a cloud. The watchmen on the walls of the spirit-

al Jerusalem, looked upon it with intense interest. It was too evident that was not one of mercy, and they were compelled to exclaim, "How hath the Lord covered the daughter of Zion with a cloud in his anger." The state of religious feeling was low, as was evident from this, as well as other facts, that while the churches were generally at peace, the number of their communicants had during the last Conventional year decreased by about 300.

Jehovah seemed to say by his Spirit of old, "Arise, cry out in the night, in the beginning of the watches pour out thine heart like water before the face of the Lord." The first Monday in January was appointed as a day of humiliation and prayer, and many of God's chosen ones did cry in anguish of spirit, "In wrath remember mercy." From that day was heard more frequently the word of solicitation and encouragement, "Come and let us return unto the Lord, for he hath torn, and he will heal us; he hath smitten and he will bind us up."

From all I can gather, I am confident that the prospects of the Redeemer's kingdom, as connected with our churches, are much more encouraging at this time than they were six months since. In some parts, refreshing showers have fallen, while in others the dews of Divine grace have not been withheld.

Within a few months the churches at Marlton, Pemberton, Mount Holly and Vincentown, (all in Burlington county,) have been much blessed. I learn that at least in that county 100 have recently been baptized. The church at Trenton, (L. G. Beck, pastor,) has been putting forth some extra efforts, with what success I know not, save a few weeks since about thirty were inquiring anxiously for the way of life. Considerable interest has been felt, and a few have been hopelessly converted, quite recently in the Newark church, H. V. Jones, pastor.

In the Somerville church, (H. C. Fisher,) pastor, a pleasant season has also been experienced. Evening meetings have been continued for about six weeks. Ten profess to have found comfort in believing, and several are still solicitous as to their soul's welfare. Last Lord's day seven were baptized, and a few others are expected soon to follow them. The church has been revived, and it is hoped the standard of personal holiness is elevated. In the first church Plainfield, (S. J. Drake, pastor,) evening meetings have been held for some weeks, with what definite results I am not informed, farther than that a pleasant state of feeling exists.

A revival of considerable extent has been enjoyed in the Second church in this village, (D. T. Hill, pastor.) For two months or more, evening meetings have been held. Twenty-five had been baptized at the time of my latest information, and the interest was still encouraging.—Bk.

Crosses. "There are some, who profess not to be ashamed of the cross, yet seem to be thrown into something like a spasm of the hysterics, when they see the 'sign of the cross,' in the Episcopal Church as if they had encountered a spectre of Romish heresy; while the same 'sign,' does not appear to disturb their fears when seen in connection with other denominations. In the city of Boston, there are four Churches, within a few rods of each other; a Congregationalist, Baptist, Unitarian, and Episcopal. The Congregationalist has no less than three crosses on its pulpit, the Baptist has a beautiful quadruple cross on the top of the spire, and we understand that the Unitarian, when finished, is to have no less than three crosses; while Trinity Church is the only one of the four, that does not have this symbol.—Ch. Witness.

A wooden cross is of itself a very harmless thing, nor could we ever discover an objection to such a symbol being placed on the spire of a church. Our Puritan ancestors entertained a cordial dislike to the use of the cross in any way.—This aversion arose no doubt from the practice of the Catholics in this matter; the cross being used by them in such a manner as to almost exclude the idea of the crucifixion. Perhaps it might be beneficial to the cause of pure religion, were the whole Protestant Church to adopt the plan of placing a cross on the spires of their houses of worship. At any rate no harm could result from such a course; and Catholics might be induced to think less of the figure of the cross, if Protestants as a body would adopt it.

In these days of frequent and unhappy changes in the pastoral relation, it is pleasing to hear of a minister's last Sabbath's labors associated with the ordinance of baptism, and of the Supper. We learn that Rev. J. R. Stone baptized four candidates into the fellowship of the 3d Baptist church, N. Stonington, the last Lord's day in March, and then administered the communion to a united, affectionate and weeping people.

They are as yet unsupplied with a successor in the pastoral office, but are praying for the Lord's man. Brother S. leaves them to labor in another field, though much against the wishes of his late charge.

Those who have seen a previous account of a very interesting scene, when eight of one family were baptized, with several others, the same day, many of whom were pupils of a district school, whose teacher was then anxious to find the way of life—will be happy to be informed, that one of the four persons mentioned above, was that same teacher. In all, twenty-five have been added to the church by baptism, during this revival, and some six or eight by letter.

May the great Shepherd of the flock lead and bless them, and speedily send them a man after his own heart, to guide and instruct these lambs of the fold.

Ireland. A correspondent of the London Christian Observer who has recently travelled in Ireland remarks: "The feeling among the population is very strong that the famine is the judgment of God for the sins of priests and people. I found amongst a large proportion of those with whom I conversed, a feeling that the book of God ought to be read."

The Clergyman of a parish in the South of Ireland, says: "No such state of things had ever occurred before. The grand difficulty had always been to get at the people. In this affliction they are thrown on the protestant clergy and gentry for preservation, and are willing to hear, Ireland is thus open to the gospel."

The judgments of God will sometimes make men think, when goodness and mercy only produces a contrary effect. The famine in Ireland has called forth a generous sympathy on the part of hundreds of thousands of benevolent men both in Great Britain and America; yet the suffering which has been brought upon the poor of that down-trodden country by the failure in the crop of a single article of food was designed, undoubtedly, by the

Providence that direct benevolent purpose; but what that purpose is, for national aims no will deny, but no believe more than their neighbors we should draw from to guard against national all peaceable means to which we are already come upon us.

Missionary Meeting. We learn from the C. W. Cushman, of Boston Wednesday evening Assistant Secretary present. Other brethren expected to be there for the interest of the occasion.

A committee will be Room of the First Baptist the entertainment of visitors.

ATTACK ON VERA Cruz from Vera Cruz state 12,000 men at a point Vera Cruz without opposition landing and organizing their line of march over Mexican outposts and one to three miles from city, and carried every gun, 2d Infantry, 17th cannon shot—the same leg and breaking a drum. The city and castle surrounded by sea and land militia. Gen. Scott sufficient to last them. The place is, probably Americans before this reasonable hope that the long. The army of Sal and the principal fortress the United States to induce the Mexican war.

A tariff of duties is entering Mexican ports, for the purpose of the war—the ports to be ly to all nations.

DEATH OF ELDER H. Baptist Register that at Frankfurt, Herkimer ult, in the 112th year possessed a remarkable time to perform the duties of his death. In summer, and while the once in the Tabernacle most about seventy years his life has been probably be forthcoming.

TEMPERANCE IN M decision of the U. S. C. tionality of the license appears to exist a view the part of liquor sellers advocates of temperance ton Total Abstinence unite Hall a few evenings ruptured by a disgraced party assembled in large put a stop to the measure cleared by the police.

PILATE AND HEROD that the Turkish Sultan Rome for the purpose on his accession to the lieved to be the first ever occurred in the history powers.

THE STORM OF FRIDAY Snow has fallen to the 20th of March at All West of that city. The seed for a number of miles New York, says the Journal of the ice is reduced to a few inches, and the city for more consumption fell for twenty-six hours hurricane, causing drift. We have no snow in this

Poetry.

The History of Life.
BY HARRY CORNWALL.

Day dawned. Within a curtained room
Full of faintness with perfume,
A lady lay at point of doom.
Day closed. A child had seen the light;
But for the lady, fair and bright,
She rested in undreaming night!
Spring came. The lady's grave was green,
And near it oftentimes was seen,
A gentle boy with thoughtless mien.
Years fled. He wore a manly face,
And struggled in the world's rough race,
And won at last a lofty place.
And then he died! Behold before ye,
Humanity's brief sum and story,
Life, death, and all that is of—glory!

Religious & Moral.

The Self-Ruined.
BY PROFESSOR ALDEN.

"Margaret, my daughter," said Mrs. Barton, "I wish for your company this morning."
"Where are you going, mother?" replied Margaret.
"I am going to Mrs. Osborn's."
"I should like to go there, if I can do any good."
Now this was hardly spoken in sincerity by Margaret, for she had some objects of her own to accomplish that morning, and in consequence was somewhat indisposed to accompany her mother in her visits of mercy. Mrs. Barton noticed this indisposition, but said nothing about it, simply remarking, "perhaps if you cannot do good, you may get good by going."
Margaret made an effort, and laid aside her unwillingness, and prepared cheerfully to accompany her mother.
It was a cold November morning. The surface of the ground was frozen, and the wind whirled the dry leaves along the path. Margaret wrapped her cloak closely about her, and pressed briskly onwards with some emotions of thankfulness that she was prepared for the cold of the approaching winter.
They turned down a narrow lane in the outskirts of the village, and knocked at the door of a small and decayed dwelling. No voice was heard bidding them enter. After knocking several times, Mrs. Barton lifted the rude latch and entered, followed by her daughter.
In front of the large fire-place, in which a few brands were smoking, sat an aged woman scantily dressed, with her face buried in her hands, and her elbows supported by her knees. Her hair was grey, and as it escaped from the confinement of the comb, and hung round her neck, it led one to suppose that she was a maniac. She did not raise her head, or in any way take notice of the fact that some one entered the room. Mrs. Barton stopped for a moment and gazed upon the bent form before her, while a tear gathered in her eye. Margaret drew closely to her side, and gave her a look closely indicating that she was alarmed.
"How are you this morning?" said Mrs. Barton, seating herself on a rude stool by the side of the woman, while Margaret held back to be near the door, in case anything should happen to render flight expedient.
"I'm as bad as I can be," replied the woman after some time, in a harsh tone of voice. "If it does you any good to know it, you know it."
"I came here to see if I could not be of some service to you," said Mrs. Barton in a very kind and sympathizing voice. "I have heard of your loss. What can I do for you?"
"You can't do nothing for me, and I don't want nothing done for me. I want to be left to myself."
During this time she had not raised her face from her hands. Margaret made motions to her mother for leave to withdraw, but without effect.
"I should be glad to comfort you, if I knew how," said Mrs. Barton.
"It's for folks like you," said she raising her head and giving Mrs. B. a fierce look, "to talk about comfort, who have good houses, and enough of all things, and friends and children around you. What comfort is there for me, starving in this hole, and all I had to love in the bottom of the sea? I tell you I've lost my all. I know he was not what he ought to be; but he was my child, my only child, and I loved him as I did my eyes, and he is gone, gone to the bottom of the waters, and what else is there left for me in this world? I don't care what becomes of me."
She buried her face again in her hands, and away her body backwards and forwards, and seemed determined to pay no more attention to what was said to her. Mrs. Barton addressed a few more sympathizing words to her, and repeated several religious truths adapted to her case, and took leave, telling her she would send her some food. The sufferer allowed her to depart without expressing the slightest acknowledgment of her kindness.
Margaret was in haste to leave the house, and at first, looked back frequently to see if they were not pursued. When they had reached what she regarded as a safe distance, she said, "Mother, what a dreadful woman Mrs. Osborn is, and yet I pity her." The tears which had been previously restrained by fear, now found their way to her eyes.
"She is greatly to be pitied," replied Mrs. Barton. "She has great afflictions and no consolations. News came last night that her son was lost overboard at sea."

"I was afraid to see and hear her. Isn't she almost crazy?"
"She is pretty near what may be called wild with grief. It is dreadful to suffer what she suffers, and have no God to go to."
"Would not the Lord hear her if she were to pray?"
"The Lord is nigh unto all that call upon him, but she feels no disposition to call on him."
"Can't we do anything for her?"
"We can pray for her, and treat her with sympathy and kindness."
"But she won't let you—how she talked to you."
"We must not be weary in attempting to do good. We can send her some food, and call on her again, after a little time, and perhaps her feelings will have become a little softened, so that she may listen to words of instruction and consolation."
"Was she always such a wicked creature as she now is?"
"Certainly not; you know that evil grows worse and worse. I knew her when she was young. She was then very pretty. She was always at meeting on the Sabbath, and with the exception of the fact that she was disposed to give a little too much indulgence to her high spirits, she was as well-behaved a girl as any of us. Her prospects for a happy life were as fair as any of us. If any one had told her then, that she would be the wretched, hardened inmate of a hospital, she would not have believed it possible."
"How did it come about?"
"When she was about sixteen, there was a revival in the place, and a large number of the young people were interested in it. She was very deeply affected. But just at that time, she became acquainted with a fine looking young man who had just come into the place, and who took it upon him to sneer at the revival as the result of priestcraft and delusion. Maria, for that is her name, was warned of her danger in associating with him; but her vanity, if not her affections, were interested, and she would not give him up. Her solicitude on the subject of salvation at length became so great that she would cease to receive his visits. She would see him once more, and then give him the great matter was settled. She saw him once more, and was persuaded to go with him to a scene of amusement on the very evening on which a meeting for sinners was appointed. After that her seriousness was at an end. She married Osborn, and conformed to his habits of life. He never allowed her to attend church, or read her Bible. In a few years he became a common drunkard, and led her a most wretched life. Her only son left home when he was fourteen, and spent very little time there afterwards. Osborn died about seven years ago. Yesterday, as I told you, the news of her son's death reached her."
"Then she used to be one of your companions when she was young?"
"Yes, I have often tried to do her good, but hitherto without success."
"You do not mean to give her up now?"
"By no means. When we get home, I shall ask you to take some food to her, and I shall call there again this evening."
"Mother, I had rather not go there alone."
"There is no danger whatever. I know it is not pleasant to go there, but where would there be any room for the exercise of self-denial, if we went only on pleasant errands of benevolence?"
"I'll go, mother."
"And remember who hath made your home to differ from that abode of misery; and remember the great danger there is in trifling with serious impressions. It is quite possible that her consenting to go to that place of amusement when her conscience told her she ought to go to the meeting for inquiry, was the act that made her wretched for time, and it is to be feared, will make her so for eternity."

The last of the Montezumas.
An officer of the United States Army, writing from Pecos, (Mexico), says: "Yesterday I spent the greater part of the day clambering among the ruins of Pecos. I wandered through the forsaken temple—magnificent in its decay; I scrawled my name on its walls, shot a dove in its doorway, and wrote my journal in a niche above the well, where a fire was kept burning for more than three hundred years. There are many legends concerning the founding of this Pecos, but they are all so interwoven with the fiction common to traditional tales, that the truth cannot be found unless it be in the hieroglyphs which cover the ceiling of the crumbling temple, where repose the bones of the descendants of Montezuma. I will relate one as it was told to me:
"When Mexico was conquered and Montezuma murdered, many of the royal family fled, and passing into New Mexico, built the city and temple of Pecos. In the grand plaza they dug three deep cisterns, all communicating with one another by underground passages. In these cisterns they kindled fires, which never went out for more than three hundred years, indulging the vain superstition that Montezuma would again visit them before the flame expired. It was only ten years ago that Governor Armijo put a stop to their devotions, and caused the flame to be extinguished. Only a peculiar kind of person was permitted to feed this fire, for they supposed that if any one of the *profanum vulgus* descended into the cistern, he would be immediately swallowed by an immense serpent. One year's labor over the fire generally proved fatal;—yet as fast as one devotee passed away, there were found many willing and anxious to supply his place. But disease and the wild mountain tribe of Apaches, have lopped off all the royal scions but two, and these have gone far beyond the Rio del Norte, and have rekindled the flame over which will expire, in a few short years, the last of the Montezumas."

A Medical Anecdote.
There is nothing which mankind is so anxious to preserve, or of which they are so negligent—as life. Cleora had heard of the fame of the late Dr. G—y, the Scots Esculapius, and posted to Edinburgh to consult him about her health. As soon as she got there, she sent for the doctor, and talked of lassitude—he told her it was owing to her journey. She said she had no appetite in the evening—he ordered her to eat a light dinner. She complained that she was subject to watchings—he desired her to go late to bed. She asked why she became heavy, and what remedy for such languor?—the doctor replied that she should rise more early, and take exercise. She protested that wine hurt her—he told her to drink water. She had indigestions—he prescribed bitter.
"But mine eyes fail me," said Cleora.
"Make use of spectacles," replied the doctor.
"My strength, likewise," added she—"begins to fail me; I am neither so stout nor healthy as I have been."
"Because you grow in years," answered he.
"And what remedy for that weakness?"
"The shortest, madam," returned the doctor, "to pay the debt of mortality, as so many beauties have done before you."
"Learned Physician," said Cleora, tossing up her head, "is it all the comfort you can give me? Is it for these few moments you have told me nothing but what I knew already?"
"Why, then, did you not make use of your knowledge?" replied the doctor; "I pretend to no divination; if you wanted mysterious remedies, you might have found them in London, and have saved yourself the trouble of so long a journey."

A Country Minister.
There is no lesson more beautifully instructive to our mind, than that which is taught in the devoted, faithful life of a country minister. His sphere of action is a retired one. He hears little of the world's encouraging applause. His name is, perhaps, confined to a narrow sphere. He has, in these divided times, especially, peculiar difficulties to contend with, and under the most favorable circumstances, his trials and discouragements are many. But his life is one of cheerful usefulness, and the end of his days is peace. The promises of the gospel and its delightful encouragements are his daily portion. He may at times be disheartened, and fear that his labors are in vain. But the good work, which so engulfs his thoughts, is going on. The smile of God is upon him. In the evening of life he may look back with a calm satisfaction on the years that are past. The faith which he has labored to establish in the hearts of others, glows warm and bright in his own breast, and when his toils here are over, he goes to meet, in a purer world, the glad welcome of those whom his teachings have blessed, and who have gone from his prayers on earth to join in the anthems of praise in heaven. Many there are, seeking no higher or broader sphere, than that which their Master has assigned them in his vineyard. And what more glorious office is there under heaven? or to whom will the words be more appropriate, "Well done, good and faithful servants, enter ye into the joy of your Lord?"

The Prussian Constitution.
The King has issued Letters Patent, authorizing all the Provincial Diets to meet in a General Diet for the same limited purpose of legislation in reference to the whole Kingdom, that have hitherto been within the competency of the eight Provincial Diets for their respective provinces. To this General Diet is also committed the right of voting for loans, and of watching over the State debt, the voting of taxes, in case of any new imposts, and the right of petition. The General Diet is also to appoint from among its members a Commission, or Deputation, which, during the intervals of the Sessions, is to possess nearly the same powers as the General Diet. The right to fix the budget, however, is reserved to the Crown. Circumscribed within such narrow limits, and fettered by such jealous restrictions, this new arrangement, it is true, scarcely comes up to the notion of a Representative Constitution.

The Distress in Prussia.
His Majesty the King of Prussia has been graciously pleased to command that the magnificent shield which is to be presented by His Majesty to his Royal Highness the Prince of Wales, as a christening present, shall be exhibited to the public for some days, in the Royal Cabinet of Engravings in the castle of Monbijou. The proceeds of the exhibition will be given to the poor. The King has given notice to the magistrates of the city, that the expenses of the two fete at court, which are usually given at this time of the year, (but were not given this year,) amounted to 10,000 dollars, which sum he has given for the relief of every religious denomination. It has been distributed in the most judicious manner.

Important Distinction.
I conceive that men become active, when the Spirit operates upon their minds, though they are passive in that operation. The very idea of operation upon a subject implies that subject to be passive in such operation. The immediate effect may be activity. But to suppose that the subject upon whom the operation is performed is not passive in being the subject of the operation, is to suppose that he himself, and not the Spirit, puts forth that operation by which grace is produced. That the mind is active in receiving Christ, I allow; but this is no way inconsistent with the Holy Spirit being the proper, sole, efficient cause of such activity.—*Andrew Fuller.*

CAUTION NEEDED AS TO BOOKS.
The world has books in abundance for the adult of every taste and pursuit. It may be supposed that the children of the land are abundantly provided for in the countless publications which issue from the press. It is not so. Of these, rapidly flung forth, and often decorated and applauded, many are mere amusing novelties; many of no moral; some of ingenious, but carnal tendency; and some (the prettiest and most attractive of the lot), are the spawn of the Tractarian school, which creep into careless homes, and bequeath poison and pestilence to their resting place. The day is gone when gliding and copper plates were warranted for a gift to a child. All books need inspection now. Let us hope that good has been done by the caution which has been excited by faithful ministers on this head.—*A sound, spiritual, attractive book is a treasure at this time.*

How to Die an Easy Death.
A great many essays have been written on the easiest mode of bringing to an end this animal life of ours. One is in favor of hanging, and another of drowning, and a third thinks a bullet through the heart will produce the least suffering. But we have an easier road to death than either. Although the object may not be so soon accomplished, still it is as effectual, for thousands have tried it. We will give you the receipt:—Take several strong cords, fasten them around the waist as tight as you can bear it, and let them remain a day or two. Gradually tighten the cords; persevere till your body has the appearance of an hour-glass; your health will gradually decline; you will feel faint and languid, cannot endure work, and will probably have the dyspepsia, liver complaint, and be exceedingly troubled with nervousness. No matter; the work of death will be gradually going on, and before many months, consumption will be seated, and you will die so easy a death, that your parting breath will hardly be perceptible. If, however, you wish to commit suicide in a shorter time, wear thin shoes and muslin dresses in cold, damp weather. We have never known this receipt to fail, and it has been tried in a thousand instances.

Fruits of Religious Reading.
We lately met with a farmer reading the May number of the Missionary Herald; he remarked that he had taken the Herald for thirty-three years, and read every page of every number except the one he held in his hand. What has been the result? He himself is intimately acquainted with the moral condition of the world, and the operations of the great benevolent societies of Christendom; he has raised up an intelligent family; he pays \$40 a year to support the gospel in the town where he lives, and says he will pay \$100, if it should be necessary, without grudging; he counted six certificates of Life Membership in our great benevolent societies; he has been told, not by himself, that he gives at least \$100 a year to various religious charities, and the most of his children are hopefully pious.—Such are some of the fruits of religious reading. Yet this same farmer is one of the most laborious of men. His fields are so hard and stony, as almost to bid defiance to the plough, and so broken and steep as to claim relationship to the Alps.—Lately, his horse failing him on a hard day's ride, he concluded to finish the journey by travelling twenty miles on foot, which was easily done, though he is between sixty and seventy years of age. Truly for health, happiness, and success, nothing is equal to a good conscience and participation in the great objects of Christian love.—*Congregational Jour.*

SPECIAL PROVIDENCE.—No man can deny the doctrine of a special providence who acknowledges that it is the duty of every man to pray; for prayer necessarily supposes that God holds a universal sympathy with all his creatures. It implies his universal presence and agency, and that he is most completely able to single out one person from the accumulated multitudes of his subjects, and one thought and wish of that person, so as to accommodate his government to it. If this be not the case, prayer is an absurdity; and as Christianity insists upon its necessity and efficacy, Christianity must be implicated in all the odium which it casts upon prayer by the infidel notion, that God only sometimes governs the world by controlling and influencing the hearts, conduct and fate of individuals.—*Dr. Styles.*

THE DOCTRINE OF ELECTION.—As many pious people are perplexing their minds frequently with this doctrine, we present for their consideration the following propositions, viz:—
1st. God, by his Holy Spirit, converts the soul.
2d. He does not thus by haphazard or a mere freak of fancy, but in consequence of a previous determination to do it.
3d. As he is of one mind and changes not, being without variableness or shadow of turning, this design or purpose to convert the soul is not a new thing with him, but is one that he always has had.
These three propositions contain the whole of the "horrible doctrine of election." Which of them is false?—*Presbyterian Herald.*

Christ and the gospel are light, and there is no darkness at all in them; if you say, that you 'know Christ' and his gospel, and yet keep not 'Christ's commandments,' but 'dearly hug your private darling corruptions,' you are liars and the truth is not in you; you have no acquaintance with the God of light, and the Gospel.—*Cudeorth.*

A venerable old man says:—"Let the slandered take comfort—it is only at fruit trees that thieves throw stones."

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Thomas K. Bease, Samuel T. Taylor, Griffin Stedman, Joseph Morgan, Joseph Pratt, James P. Jones, Ward Woodbridge, Joseph Church, Ebenezer Seaman.
Silas H. Hamilton, Frederick C. Tyler, Robert D. Bart, Samuel G. Boughton, H. H. Whitcomb, J. Cornell, Miles A. Tuttle, Jesse Savage, Elisha Peck, Ebenezer Seaman.
THOMAS K. BEASE, President.
S. L. Loomis, Secretary.
E. H. Terry, Insurance Agent in most of the Towns of the State, with whom insurance can be effected.
Hartford, Jan. 1, 1887.

PROTECTION INSURANCE COMPANY—FIRE AND MARINE. Capital 150,000 dollars, office No. 5 Exchange Building, north of the State House, Hartford, with a capital of 150,000 dollars, and secured in the best possible manner. It insures Public Buildings, Stores, Merchandise, Furniture, Books, and personal property, generally, from loss or damage by fire, on the most liberal terms, and on the most favorable basis. The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public. Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply by mail directly to the Secretary, and their proposals shall receive immediate attention.
The following gentlemen are Directors of the Company:
Eliakim Terry, Julius S. Morgan, John Goodwin, S. H. Huntington, James P. Bease, H. Huntington, John P. Bease, Albert Day, Charles Russell, Henry Kenney.
ELIPHALET TERRY, President.
JAMES G. BOWEN, Secretary.
Hartford, Jan. 1, 1887.

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